"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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WIDOW SIMPSON'S SPOONS.

A STORY THAT HAS THE MERIT OF BEING TRUE.

THE parish of Bathgate, in Linlithgowshire, ought to be reckoned among the classic spots of Scotland, inasmuch as it formed part of the dower which Robert Bruce bestowed on his elder daughter, Margery, when she married Walter, the High Steward of Scotland, and thus became the progenitrix of the royal and unlucky house of Stuart. Lying midway between Edinburgh and Glasgow, those rival queens of East and West, but out of the common track of traffic and travel, it has been for ages a pastoral parish of small and rather backward farms. Of late years coal has been found there, and steam and trade, which bid fair to leave the world no rustic corner, are rapidly turning it into a mining district; which nobody thought of about the time of the general peace, when Bathgate lived on its own oats and barley, wore its own hodden gray, and had but two subjects of interest—the corn-market and the kirk session. Among its peaceable and industrious population there was one dame who, though neither the wealthiest nor the best born, stood, in her own esteem, above all but the laird and the minister; and her style and title was Widow Simpson. This lady valued herself—not on the farm left her by her good man, who had departed this life some seven years before the commencement of our story, for its acres were few, and they consisted of half-reclaimed moorland—not on her grown-up son, Robin, though he was counted a likely and sensible lad—nor on her own thrifty housekeeping, though it was known to be on the tight-screw principle—but on the possession of a dozen silver tea-spoons. Her account of them was that they had belonged to the Young Chevalier, and had been bestowed upon her grandfather in return for entertaining that claimant to the British crown on his march from Culloden—in proof of which she was accustomed to point out a half-obliterated crest and the initials C. S., with which they were marked. The widow's neighbours, however, had a different tale regarding their coming into the family. It was to the effect that her grandfather, who kept a small inn somewhere in Fife, had bought them of an ill-doing laird for three gallons of Highland whiskey, and had them bestowed on his granddaughter, as the one of his family most likely to hold fast to such an important acquisition.

In the family resided, in the capacity of help, one Nancy Campbell, a girl of about nineteen, who was suspected of having taken a fancy to Robin, who reciprocated the sentiment. Nothing, however, would soften the heart of the widow as regards the match, until at length the following event occurred and caused her to give way:

About the hay-making time a distant and comparatively rich relation was expected to call and take tea that evening on his way from Linlithgowshire. It was not often that this superior relative honoured her home with a visit, and Mrs. Simpson, determined that nothing should be wanting to his entertainment, brought out the treasured spoons early in the afternoon, with many injunctions to Nancy, touching the care she should take in brightening them up. While this operation was being performed in the kitchen, in the midst of one of those uncertain days which vary the northern

June, a sudden darkening of the sky announced the approach of a heavy rain. The hay was dry and ready for housing. Robin and two farm-men were busy gathering it in; but the great drops began to fall, while a considerable portion yet remained in the field, and with the instinct of crop preservation, forth rushed the widow, followed by Nancy, leaving the spoons half-scoured on the kitchen table. In her rapid exit the girl had forgotten to latch the door. The weasel and the kite were the only depredators known about the moorland farm; but while they were all occupied in the hay field, who should come that way but Geordy Wilson.

Well, the kitchen door was open, and Geordy stepped in. He banged the settee with his staff, he coughed, he hemmed, he saluted the cat, that sat purring on the window-seat, and at length discovered there was no one within. Neither meal nor penny was to be expected that day, the rain was growing heavier, some of the hay must be wet, and Mrs. Simpson would return in bad humour. But two objects powerfully arrested Geordy's attention; one was the broth pot boiling on the fire, and the other the silver spoons scattered on the table. Bending over the former, Geordy took a considerable sniff, gave the ingredients a stir with the pot-hook, and muttered "very thin." His proceeding with regard to the latter must remain unmentioned; but half-an-hour afterwards, when he was safely ensconced in a farm-house a mile off, the family were driven within doors by the increasing storm; they found everything as it had been left—the broth on the fire, the cat on the window-seat, whiting and flannel on the table; but not a spoon was there.

"Whaur's the spoons?" cried Mrs. Simpson to the entire family, who stood by the fire drying their wet garments. Nobody could tell. Nancy had left them on the table when she ran to the hay. No one had been in the house, they were certain, for nothing was disturbed. The drawer was pulled out, and the stocking exhibited. Every shelf, every corner was searched, but to no purpose; the spoons had disappeared, and the state of the farm-house may be imagined. The widow ran through it like one distracted, questioning, scolding, and searching. Robin, Nancy, and the farm men were dispatched in different directions as soon as the rain abated, to advertise the neighbours, under the supposition that some strolling beggar or gipsy might have carried off the treasure, and would attempt to dispose of it in the parish. Nobody thought of Geordy Wilson; he had not been spied from the hay-field; his circuits were wide; his visits to any house were not frequent; and if he eschewed Widow Simpson's from the day of her loss, it was because Geordy knew that neither her temper nor her liberality would be improved by that circumstance. Lost the spoons were, beyond a doubt, and the widow bade fair to lose her senses.

The rich relation came at the appointed time, and had such a tea that he vowed never again to trust himself in the house of his entertainer. But the search went on; rabbit holes were looked into for the missing silver, and active boys were bribed to turn out magpies' nests. Wells and barns in the neighbourhood were explored. The criers of the nearest parishes were employed to proclaim the loss; it was regularly advertised at kirk-gates and market-places; and Mrs. Simpson began to talk of getting a search warrant for the beggars' meal pouch. Bathgate was alarmed through all its borders concerning the spoons; but when almost a month wore away, and nothing could be heard concerning the spoons, the widow's suspicions turned from beggars, barns, and magpies, to light on poor Nancy. She had been scouring the spoons, and left the house last; silver could not leave the table without hands. It was true that Nancy had always borne an unquestioned character, but such spoons were not to be met with every day, and Mrs. Simpson was determined to have them back in her stocking. After sundry hints to Robin, who could not help thinking that his mother was losing her judgment, she one day plumped the charge, to the utter astonishment of the poor girl, whose anxiety in the search had been inferior only to her own. Though poor and an orphan, Nancy had some honest pride; she immediately turned out the whole contents of her kist (box), unstrung her pocket in Mrs.

Simpson's presence, and then ran with tears in her eyes, to tell the minister.

As was common then in the country parishes of Scotland, difficulties and disputes which might have employed the writers, and puzzled the magistrates, were referred to his arbitration, and thus law-suits and scandal prevented. The minister had heard—as who in Bathgate had not?—of Mrs. Simpson's loss. Like the rest of the parish, he thought it was very strange; but Nancy Campbell was one of the most exemplary girls in his congregation—he could not believe that the charge preferred against her was true; yet the peculiarities of the case demanded investigation. With some difficulty the minister persuaded Nancy to return to her mistress, bearing a message to the effect that he and two of his elders who happened to reside in the neighbourhood, would come over on the following evening, hear what could be said on both sides, and if possible clear up the mystery. The widow was well pleased with the minister and his elders coming to inquire after the spoons. She put on her best mutch—that is to say cap—prepared her best speeches, and enlisted some of the most serious and reliable of her neighbours to assist in the investigations.

Early in the evening of the following day, when the summer day was wearing low, and the field work was over, they were all assembled in the clean-scoured kitchen. The minister, elders, and neighbours soberly listened to Mrs. Simpson's testimony touching her lost silver, Nancy, Robin, and the farm men sitting by till their turn came; when the door, which had been left open to admit the breeze, for the evening was sultry, was quietly pushed aside, and in slid Geordy with his usual accompaniments of staff and wallet.

"There's nae room for ye here, Geordy," said she; "we're on weighty business."

"Weel, mem," said Geordy, turning to depart, "it's o' nae consequence. I only came to speak about your spoons."

"Hae ye heard o' them?" cried Mrs. Simpson, bouncing from her seat.

"I couldna miss, bein' blessed wi' the precious gift o' hearin'; and what's better, I saw them."

"Saw them, Geordy! Whaur are they? and here's a whole shillin' for ye;" and Mrs. Simpson's purse, or rather glove used for that purpose, was instantly produced.

"Weel," said Geordy, "I slipped in one day, and seein' the silver unguarded, I thought some ill-guided body might covet it, and jist laid it by, I may say, amang the leaves o' that Bible, thinkin' you would be sure to see the spoons when you went to read."

Before Geordy had finished his revelation, Nancy Campbell had brought down the proudly displayed, but never opened Bible, and interspered between its leaves lay the dozen long-sought spoons.

The minister of Bathgate could scarcely command his gravity while admonishing Geordy on the trouble his trick had caused. The assembled neighbours laughed outright when the daft man, pocketing the widow's shilling, which he had clutched in the early part of his discourse, assured them all that he kenned Mrs. Simpson read her Bible so often that the spoons would be certain to turn out of it. Geordy got many a basin of broth and luncheon of bread and cheese on account of that transaction, with which he amused all the firesides of the parish. Mrs. Simpson was struck dumb even from scolding. The discovery put an end to her ostentatious professions, and it may be hoped turned her attention more to practice. By way of making amends for her unjust imputations on Nancy Campbell, she consented to receive her as daughter-in-law within the same year; and it is said there was peace ever afterwards in the farm-house; but the good people of Bathgate, when discussing a character of more pretence than performance, still refer to Widow Simpson's spoons.

THE ATHANASIAN CREED REVISED.

THE following amendment of this notorious creed hath been sent us. The revision is commended by many churchmen. The damnatory clauses—its tiger claws—are clipped off, and it is now as *harmless* as it is *silly*. GENNADIUS, an old prelate, of the orthodox faith too,

once said: "This creed must have been the work of some drunken man." We do not think the Church Reformation Society, after being commended for charity, will be much commended for sober reason, if they adopt this revision. We say root it out, cut it down. Remember, churchmen, the words of Christ, "Every plant that my heavenly Father hath not planted shall he rooted up." Here is the revised creed, with the promoters' introductory and concluding remarks.

"Many Members of the Established Church have frequently expressed a wish that the Athanasian Creed should be either revised or expunged; the following alterations are submitted to the considerations of its Clergy and Members; being an attempt to reconcile this Creed with the Sacred Scriptures and right reason, in the earnest hope that it may relieve the distressing perplexities of many, and save them from Socinianism, Deism, and Infidelity, to which an incomprehensible Creed always leads.

Whosoever will be saved, it is necessary that he hold the Christian Faith.

And the Christian Faith is, that we worship one God in Trinity, and Trinity in Unity.

Not confounding the Trinity of Person, nor separating the Essence.

The Trinity of one Person is what is called the Father, the Son, and the Holy Spirit.

The Godhead of the Father, of the Son, and of Holy Spirit, is all one, the Glory and Majesty equal.

Such as the Father is, such is the Son, and such is the Holy Spirit.

The Father is uncreate, the Son uncreate: the Holy Spirit uncreate.

The Father is infinite, the Son infinite: and the Holy Spirit infinite.

And yet there are not three Infinites, nor three Uncreates: but one Uncreate and one Infinite.

So likewise the Father is Almighty, the Son Almighty: and the Holy Spirit Almighty.

And yet there are not three Almighties: but one Almighty.

So the Father is God, the Son is God: and the Holy Spirit is God.

And yet there are not three Gods: but one God.

So likewise the Father is Lord, the Son is Lord: and the Holy Spirit is Lord.

And yet there are not three Lords: but one Lord.

For as by the Christian verity we acknowledge a Trinity in one person: who is God and Lord.

So by the same faith, we can say that there is one God and one Lord.

The Father is made of none: neither created nor born.

The Son is of the Father alone: not made, nor created, but born.

The Holy Spirit is of the Father and of the Son: not made, nor created, nor born, but proceeding.

So there is one Father, not three Fathers: one Son, not three Sons: one Holy Spirit, not three Holy Spirits.

And in this Trinity none is greatest, or least, but they are altogether equal.

So that in all things, as is beforesaid, the Unity in Trinity, and Trinity in Unity, is to be worshipped.

Furthermore, it is necessary: to believe also the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the substance of the Father: and Man, of the substance of his Mother, born in the world.

Perfect God, and perfect Man: of a reasonable soul and human flesh subsisting.

Equal to the Father, as touching the Godhead: but inferior to the Father as touching the Manhood.

Who although he be God and Man: yet he is not two but one Christ.

One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.

One altogether: for he is one Person.

For the reasonable soul and body are one man: so God and Man are one Christ.

Who suffered for our salvation: and rose again the third day from the dead.

He ascended into heaven: the Lord God Almighty.

Who will judge all men: according to their own works.

When the righteous shall go into life eternal: and the wicked into everlasting punishment.

When the Trinity in one person is rightly understood, One God may be conceived in thought and professed with the lips, otherwise three Gods will be thought of, as was evident to Athanasius himself, for he inserted in his Creed these words, 'As we are compelled by the Christian verity to acknowledge *every person by himself to be God and Lord*, so are we forbidden by the Catholic religion *to say there be three Gods or three Lords*,' which amounts to this, although it is allowable by the Christian religion *to say* that *there is more than one;* yet it is not mere speech which conjoins with God, but thought and acknowledgment in heart. The statement that the three persons are one in essence or substance does not remove the idea of three Gods, it only gives that of unanimity amongst them. The Divine Attributes of Creation, Redemption and Illustration being thus personified, become in thought three distinct Gods instead of a threefold distinction in one God. Whilst from the *declarations* of the *Lord Himself*, and from a great number of texts in the Bible, this truth is clearly set forth, *that God is one in person and in essence, that in Him is a Trinity, and that God is the Lord Jesus Christ*."

A DIALOGUE ON THE SABBATH QUESTION.

The following is a brief report of a conversation which actually took place, the real names only being suppressed.

Mr. S.—I consider that at the present day the people of England violate the Sabbath very much, and will shortly desecrate it as much as they now do on the Continent.

Mr. B.—Then, I suppose, you believe that the fourth commandment is binding on Christians.

S.—O, yes! certainly I do.

B.—Then, of course, you do not allow your servants to light your fire, and prepare your breakfast for you, and put your horse in the carriage to drive you to church, and to prepare your dinner while you are gone, and afterwards your tea, and get your bed ready for your comfort—all this, of course, you dispense with on the Sabbath-day, so that they may keep it holy as well as you?

S.—All those you have enumerated are works of necessity.

B.—True; but God in giving his commandments did not say anything about works of necessity, but he said, in Exodus xx. 10: "In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates;" therefore, if you, or your servants, or anything belonging to you *do any kind of work*, and you believe that commandment is binding upon Christians, you break the Sabbath every week.

S.—Strictly speaking none of us keep the Sabbath so holy as we ought to do; but the meaning is not so stringent as you suppose, for Christ himself showed the Jews that they ought to do good on the Sabbath; at least, if he did not give a commandment for good works on the Sabbath, he set them the example, by his curing the sick, giving sight to the blind, and many other benevolent works, and in reply to the Jews he used this powerful argument—Matt. xii. 11, 12: "What man shall there be among you that shall have one sheep, and if it shall fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out. How much then is a man better than a sheep?" This clearly proves that Christians are allowed to do good works on the Sabbath.

B.—True, Christ did good works on the Sabbath, and did them in the very face of the Jewish rulers, as he knew they broke the fourth commandment themselves, and that was the reason why he selected such conspicuous places to perform his miracles on the Sabbath, and to rebuke them for their prejudices, which he knew they could not keep since they had become a great nation. But when it was given them they were sojourning in the wilderness; they then kept it, or why did Christ bring forward the argument you have just quoted, of lifting a sheep out of a pit on the Sabbath, for he knew that was breaking the commandment; and again, in Christ's days, it was lawful for the Jews, when going through a field of corn, if hungry, to pluck an ear to eat on any day, except

on the *Sabbath;* but Christ's disciples did it on the Sabbath, in his presence, for which the Jews accused him of breaking the Sabbath, and then Jesus clearly proves to them that they were in error, by declaring in Mark ii. 27, 28: "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is *Lord* also of the *Sabbath.*"

S.—But if the legislators were to allow such places as the Crystal Palace, Picture Gallery, British Museum, and such places to be opened on the Sabbath, then the avaricious merchant, etc., would require the workman to work his seven days for six days pay; and so, from one thing would come another, until the Sabbath would be neglected altogether.

B.—I would ask you but one question, *i. e.,* do you have your park locked up, your hot-house fastened, and your conservatories for flowers, etc, so blockaded, that neither you nor any of your family may enter or see them on the Sabbath? If not, why do you wish to prevent the mechanic, clerk, or labourer the privilege of seeing such things on the Sabbath? for recreation of the mind from the toils of the week, which his occupation will not allow him to enjoy any other day, while at the same time the ale-house, and tavern, and other haunts of vice and misery are still allowed to be open on the Sabbath.

S.—I cannot see what any legislative body has to do with private property, neither have they any right to legislate upon it; there are many parks, etc., open free to the working-man on the Sabbath, for him to walk in, but as public buildings are in the hands of the legislative body, they ought not to allow them to be open on the Sabbath, nor yet the ale-house; and I think railways ought also to be closed on the Sabbath, to allow their servants recreation and rest.

B.—True; it is hard to legislate upon private property, but, at the same time, I think if all public buildings were thrown open on the Sabbath—as you call it—but henceforth I shall call it by its proper name, *Sunday,* it might, it is true, keep some of their functionaries a portion of an extra day in the week there; but employ extra ones for that purpose, and for the working of a few men how many thousands would be kept from the ale-house and places of vice and misery. If the mechanic, etc., could get moral and intellectual recreation from such places as the Picture Gallery, Museum, and Crystal Palace,—but, at the same time, I would have the same restriction on the Crystal Palace as there is on all other business now, except certain hours for the ale-house on the Sunday—that all business should be suspended for that day, and that it should be open for recreation only, on Sundays.

S.—I see that you are inclined to think that the Sabbath ought to be kept holy.

B.—I believe one day in seven to be set apart, as a secular right, to be one of the greatest blessings that we have. For instance, go into the humble cot or dwelling of the peasant, early on the Sunday morning, and you see the mistress and her daughters all busily engaged in setting their house in order, and preparing their home for Sunday, and decorating it off with all their choice ornaments, and then preparing themselves for their respective house of prayer. Thus a day of rest becomes not only beneficial to growth in grace, but also to cleanliness, commerce, and trade, yet, at the same time, it breaks your so-called Sabbath.

S.—I cannot perceive that such a one is breaking the Sabbath, but you appear to adhere to the principle of a day of rest being right, and yet you will not consent to the fourth commandment being binding upon Christians.

B.—I have before said that you do not even keep the fourth commandment, and I can say further, that there is not an individual now living who keeps it. Remember how often Moses repeated to the Jews how they ought to keep it, in Exodus xxxv. 3: "Ye shall kindle no fire throughout your habitation on the Sabbath-day." And again in Leviticus xxii. 3: "Six days shall work be done, but the *seventh* day is the *Sabbath* of rest, an holy convocation; ye shall *do no work therein.*" So clear and explicit is Moses in this respect—and again you keep the first day of the week for your Sabbath, instead of the seventh —I would now ask what Divine authority you have for that alteration?

S.—As Christians first met on the first day in commemoration of the resurrection of our Lord from the dead, so it at last became a universal custom for Christians to keep the first day of the week instead of the old Jewish seventh day; and again, it matters not what day, so as one day in seven is kept holy, so that the fourth commandment is not broken.

B.—But you seem to forget that Moses expressly insisted upon the *seventh day*, so that the keeping of any other day is breaking the fourth commandment. But not to insist further upon this, I suppose that you keep the Sabbath of years also; for remember that that is also a commandment that God gave Moses to communicate to the Israelites, after they arrived into their promised land, that the land should also keep a Sabbath. Leviticus xxv. 4, 5: "But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord; thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap, neither gather the grapes of thy vineyard undressed; for it is a year of rest unto the land." And again, in the following verses, a year of Jubilee is to be kept as well, every fiftieth year, wherein all captives are to be set at liberty, and so forth; all these, of course, you strictly adhere to, as well as the fourth commandment.

S.—The Sabbath of years was given specially to the Jews, and Christians have nothing to do with that. And further, the present crowded population of the world would not allow the land to lie dormant one year in seven; and my main reason for not receiving the Sabbath of years as a commandment to Christians, is because it was not given as one of the ten commandments on the two tables of stone.

B.—Do you believe that Moses was only inspired to give the ten commandments, and not the law?

S.—I believe that Moses was inspired to give the whole law, as recorded in the five books of Moses.

B.—Then remember what the Apostle James says, ii. c. 10 v.: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Now remember, after the words of the Apostle James, he who professes to keep a part of the law is bound to keep the whole. But as my time is expired, permit me to remind you of what the Apostle Paul says, Gal. iii. 23, 24, 25: "But before faith came, we were kept under the law, shut up unto the faith, which should *afterwards* be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith (*i. e.*, the Gospel). But after that faith is come, we are no longer under the schoolmaster." Gal. iv. 9, 10, 11: "But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." Gal. v. 1: "Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage." Gal. iii. 28: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Romans xiv. 5, 6: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." And this same Apostle gives us all the required commandments for the Christian. Romans xiii. 8, 9: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery; thou shalt not kill; thou shalt not steal; thou shalt not bear false witness; thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." Romans xvi. 26, 27: "But now is made manifest, and by the Scriptures of the Prophets according to the commandment of the everlasting God, made known to all nations for the obedience of faith. To God, only wise, be glory through Jesus Christ for ever. Amen."—B. R. E.

THE ROAD ACROSS THE MOOR.

"That is a fine old castle," we said to Mr. Wharton, on nearing the building.

"It is," he said, "but it is sadly going to ruins."

"That is very unfortunate," we rejoined; "so fine a building, so well situated too. Is it in Chancery? we asked, or how comes it to be so, in this beautiful, populous, and open part of the country."

"We generally reply to such a question as this, by saying, '*It was the road across the moor*' that took away the glory of the castle. The owner of that castle, fifty years ago," said our informant, "was a man of large means and liberal heart. He had a *hobby;* it was the planning and executing of good roads. No doubt you have observed how free the great highways of this part of the country are from toll-gates? He spent the surplus money of his property, and something more, on making good roads and freeing them from tolls. One road more across the wide moor—this would be a boon to two large villages—and he undertook to do it. He failed before the work was completely finished; and died in the debtors' prison. That is the short, sad tale of the castle in ruins," said Mr. Wharton, and left us to moralise on what he had said.

"Ah, yes!" said we, "how much of what is good and free, how many valuable blessings have come to us through the suffering and blood of those who have gone before. Where might the enumeration of such advantages end? Here is another: the road across the moor cost the castle its whole glory, and the owner his life. "Stand, old castle, for many generations, and teach the inhabitants that those free and open highways were made by self-sacrifice and death; and as travellers emerge from the moor, they may learn to bear some cross for the good of others, from thy tale." Many a lonely moor has been crossed by millions of travellers, after the first moral hero had marked it with his footsteps and his blood. The wild wastes and unfruitful moors of humanity have been fertilized by the footsteps of great apostles, who suffered in their mission, but left a germ of life that made the wilderness blossom as the rose, and the barren and desolate place as fertile as the garden of God. Many a sunny isle has been visited, and many a distant land inhabited after some first explorer—some bold Columbus—tracked the trackless ocean—may be, spent his all, and lost his health or life, for other lands, and the good of other generations. Many a family is now in the enjoyment of the fruit of another's life, and living in the liberty bought by some brave forerunner in the battle, at the cost of his life. The road across the moor, the bitter cup, the climbing of Calvary, and the yielding to the Cross, are the ordeals of the world's great benefactors: humanity needs the lesson to lessen its selfishness, and thus it is given. They who have baffled tyranny; they who have pleaded the cause of the friendless; they who have come laden with the discoveries of science; they who have written stirring and sweet lays; they who have stood at the helm of state in stormy times; they who have overthrown and rooted up corruption; they who have given to us civil and religious liberty; and he who laid the corner stone of the Christian church: all know something of the lonely, toilsome, expensive moor, which they crossed, to make a better and pleasanter way for future generations. What a common symbol of salvation is the cross; through sacrifice, self-sacrifice, a road is made across the moor. The labour and sorrow of Christ's life are supposed by some to be a view by the prophet Isaiah, when he writes, 'That a highway shall be made and called the way of holiness, and the parched ground shall become a pool, and thirsty land, springs of water. Every valley shall be exalted, and the crooked made straight, and the rough places plain, and in the desert a highway for our God shall be prepared.' So it comes to pass that salvation is wrought out through toil and sorrow; every worker for the good of the human race must accept the conditions, self-sacrifice; parents of families, teachers and preachers, statesmen, generals, and men of science—and though some mouldering castle, or some little cross uplifted high

tell the tale of usefulness, the true moral sufferer will wear a brighter crown an eternal day, made bright as his nature hath been perfected through the suffering he hath shared for the good of his race.

LIVING FAITH AND DEAD FAITH.

"WITHOUT faith it is impossible to please God," said the Apostle Paul. "Even so, faith, if it hath not works, is dead, being alone; for as the body without the spirit is dead, so faith without works is dead also," said the Apostle James; and we more than fancy there is the most perfect harmony between these two passages, although the great Luther did call the Epistle of James an "epistle of straw," because it contained the latter quotation, which is apparently, and perhaps really, opposed to much of which that great man wrote and spoke.

We have heard faith divided into so many classes, or kinds, that we have nearly forgot all the divisions and subdivisions, excepting two, which are the *grand* divisions we believe of the Bible —we mean a "*living faith*" and a "*dead faith*." Now, what is "a dead faith?" It would not have been an easy matter to have answered this question, had it not been answered by an apostle, so clearly put, and so plainly answered, that no man could ever err on this point —"even so, faith, if it hath not works, is dead." This is the answer of the Apostle James.

It is not only useless, we apprehend, to receive and entertain a dead faith, but positively injurious to a living man to entertain ideas, speculations, and modes of belief which have no good effect upon his life—which bring forth no fruits of holiness, or no consolations of hope; which do nothing for time, and only confuse our conceptions of eternity. A dead faith: and how much is there of it in society, that in its very nature and essence cannot nerve for action, entirely foreign to life, and has nothing in it which administers one grain of comfort in the hour of sorrow, or one ray of hope in the hour of death.

Dead faith produces no fruit; that is its definition, by that it is known. Then, like the withered leaves of a plant, like the dead boughs of a tree—as they really do injury to the living parts—they should be gathered up and cast into the fire. We have heard our liberal, eloquent preachers, expatiate most beautifully, and discourse, as they thought, most philosophically, upon the harmony, and general usefulness, and ultimate glory, and good which would arise from all the apparent opposing creeds in the Christian world. And why not go a little further, and say, the whole world? Mormon and Mahomedan as well. But we say, oh! for an earnest, energetic, united effort among enlightened and liberal Christians to scatter to the four winds of heaven, and to sweep away from the Christian church, and to cast into everlasting oblivion the irrational, superstitious, uncharitable, and blasphemous doctrines which blight and destroy Christian charity and Christian hope; "dead faith," without any good fruit, must be plucked off the Christian system and destroyed.

The Christian church is not without "living faith." The whole church—in Russia, and at Rome, however much the useless and dead ceremonies of these churches may hang, like an incubus, upon its inherent activity and cheering aspects. Yet there is living faith in these quarters, which sends out a sweet savour of its existence, and gives evidence of its greatness. How it must weep at the dead weight it carries. Our work, Christian reader and liberal thinker, is not to add articles of faith to the words of Christ, but to make vital the great principles of the Gospel, love to God and love to man in our own being. The living and loving faith of the Gospel is the salt of the earth; the creeds of men are the dead branches that hang around the tree of life, and fill the Christian world with animosity and strife. As he who spreads abroad the life-giving power of the Gospel performs the work of an evangelist, so he who gathers up the dead, and worse than useless, systems of faith, and buries them out of sight, shall have his reward of the fruit that grows on the tree of life.

DINAH EVANS, THE HEROINE OF "ADAM BEDE."

It was during this period of general trial that Dinah Evans, wife of Seth Evans, himself a useful local preacher, commenced her public labours in Derbyshire. The hand of genius has portrayed her almost angelic character truthfully, though in a work of fiction, and won for her admiration and tears wherever the English language is used. She is described as "one of the most holy and pure-minded women that ever adorned the Church of Christ on earth." In her childhood she was remarkable for her docility, conscientiousness, and sweet disposition. Her early girlhood was consecrated to religion, and when Wesley's travels and labours had raised up throughout the land societies, in the social worship of which women were allowed to share, her rare natural talents formed an appropriate sphere of usefulness, a privilege which no other denomination except Quakerism then afforded. She preached in cottages and sometimes in the open air; her appearance, her womanly delicacy, and her affecting eloquence subdued the rudest multitude into reverence and tenderness toward her, and she assisted, in an extraordinary degree, in laying the foundations of the Church in many benighted districts. She was a constant visitor to the abodes of the poor and wretched, to prisons and alms-houses; she penetrated even into the dens of crime and infamy; the charm of her benign presence and speech securing her not only protection, but affectionate welcome among the most brutal men. She even followed the penitent murderess to the gallows, ministering the word of life to her, till the last moment, amid the pitiless and jeering throng. Elizabeth Fry, the Quaker philanthropist, could not fail to sympathize with such a woman; she became her friend and counsellor, and encouraged her in her beneficent work. Dinah Evans represented in her nature the best traits of both Quakerism and Methodism.

Seth Evans, then a class-leader, heard her at Ashburn; he has left a brief allusion to the occasion. "The members of my class," he says, "invited me to go to Ashburn with them to hear a pious and devoted female from Nottingham preach. Truly it may be said of her, she was a burning and a shining light. She preached with great power and unction from above to a crowded congregation. Her doctrine was sound and simple. Simplicity, love, and sweetness were blended in her. Her whole heart was in the work. She was made instrumental in the conversion of many sinners. The morning of the resurrection will reveal more than we know of her usefulness. She became his wife and assistant in humble efforts for religious improvement of the rustic inhabitants of Rostan and its neighbouring villages. A great religious interest soon ensued in that town, where there had been but few Methodists, and in Luelston, where there were none. Hundreds flocked to hear the Gospel from her lips, in the open air and in barns, for the cottages could not accommodate the crowds. Classes and prayer-meetings were established in many private houses; the village alehouses were deserted; and a visible change came over the whole region. The example of her interest for the poor excited the charity of her neighbours, and they found sympathy and relief, such as they never before received."

Seth and Dinah Evans founded Methodism in Edlaston, which, before his death, was adorned with a substantial Wesleyan chapel. They removed from Rostan to Derby. It is said that old men, who were then little children, still recall the sorrowful day of their departure from the village; for it was mourned as a day of bereavement, not only to the poor, but to all its families. They founded Methodism in Derby by forming a class. They preached out of doors in all the adjacent villages. At Millhouse, about thirteen miles from Derby, Seth Evans organized a society of four members, who soon increased to between twenty and thirty, and afforded two preachers to the Conference, one of whom became a missionary to the West Indies. His wife also begun a class of three or four females; in a short time she had three such weekly meetings under her care. They frequently walked fifteen miles on Sunday, and preached twice. "Never," he wrote, years after

her death, "never did I hear my dear wife complain. On the contrary, she always held up my hands and urged me to take up my cross, and not grow weary in well-doing. A few years after our arrival at Millhouse, a great revival broke out in Wirksworth, and also at our factory. There was a most powerful shaking among the hardest and worst sinners. We all had to work hard in the meeting, praying with penitents till we were spent. Those were, indeed, happy days. There are a few left who witnessed those happy scenes, but the greater portion of the converts have gone to their rest."

Dinah Evans died at Wirksworth of a lingering disease, during which it is said that sermons were heard from her death-bed "more eloquent than ever fell from her lips on Rostan Green." She passed away with the meek, unutterable peace which had given so much dignity and grace to her life. Her husband could not but suffer deeply from the loss of such a wife. It shattered his health; his faculties began to fail; he could seldom allude to her without tears. Unable to preach any more, he spent the remaining years of his life in visiting the sick and dying, and at last, with unfaltering hope, departed to rejoin her in heaven. So exemplary and beautiful with holiness had been their united lives, that one who knew them well, but cared not for his own soul, said he did not believe that our first parents in Eden were more pure than they.

Such examples of rare character and usefulness in humble life are seldom favoured with the recognition of the historian; but the truer instinct of higher genius perceives their affecting and often sublime significance to our common humanity; and Dinah Evans and the "Dairyman's Daughter" live in our literature, teaching and consoling hundreds of thousands for whom most of the great names of history have little or no meaning. No history of Methodism that omits such cases can be complete; they are among its genuinely-historical facts. Lowly labourers, like these, have not only exemplified its best spirit, but have promoted its progress hardly less effectively than its more eminent representatives.—*Dr. A. Stevens.*

A FEW HINTS TO UNITARIANS.

(1.) The present age throbs for a higher and purer, a more rational and Scriptural faith than is found in the so-called orthodox churches. The fields are standing ripe for harvest, pray ye therefore, earnestly beseech, that labourers may go forth into the harvest.

(2.) Let every Unitarian resolve he or she will do something in the present transition state of the churches, to guide those who are seeking a firmer foothold for religious life, into our faith and communion. It is not the half-way house to infidelity, but the home of the understanding and heart; the resting-place from superstition and from doubt.

(3.) As this little paper circulates monthly, in many places where Unitarian Christian worship is not held, we strongly commend those who are of our faith to meet together every Sunday, read the Scriptures, have united prayer, and comfort and strengthen each other in the life of the gospel.

(4.) Form a church as speedily as possible: you can have no better preachers of the gospel than the "*four evangelists*," and the words of Paul, and John, and James in their epistles.

(5.) Invoke the nearest liberal minister to come among you, and expound the Scripture, and preach to you. Local preachers and class-leaders of many of the Wesleyan societies are becoming dissatisfied with the faith of their churches: encourage them to join you in Bible reading and religious meetings.

(6.) Ask the nearest Unitarian church to you to aid you in building a meeting-house, or to aid you in keeping open some public room on the Sunday for worship. Do not be critical and fastidious hearers of the preachers who come among you. We have known societies broken up by this unchristian spirit.

(7.) Let every Unitarian minister feel at this time he must give no uncertain sound in his pulpit teaching—no dodging between the pure and simple gospel, and some sophistry midway 'tween truth and error. Never an age called for more faithful workers than the present. Let us rise and do it.

THE ORTHODOX DOCTRINE OF EVERLASTING PUNISHMENT.

We will examine Dr. Adams's tract on "The Reasonableness of Eternal Future Punishment."

We have only these three chief objections to it:

1.—It, throughout, denies the sovereignty of God.

2.—It is, throughout, a system of materialism.

3.—It, throughout, ignores the central truth of the Gospel.

It is our business to substantiate these assertions by sufficient proof.

1.—The view taken in his tract of God cannot be true, because it conflicts with his supreme and sovereign deity.

Of course, this is to dethrone God. God, if not sovereign, is not God. Any view which disturbs, however remotely, the supremacy of the Deity, must be a relapse toward Pagan idolatry. We charge this tendency on the whole tenor of this tract. We affirm that it seriously impairs that confidence and strength which can only come from reliance on Omnipotence, and remands us to the terrors and narrowness of Polytheism—not consciously, of course, or intentionally, but by the logic of its ideas, and the tendency of its argument.

According to Dr. Adams's view of the world, it is a scene of conflict between God and the devil. The prize contended for is the souls of men. God wishes to save them; the devil wishes to damn them. By immense efforts, by the unparalleled sacrifice of himself on the cross, God succeeds in saving a portion of this race whom the devil has plunged into fearful and desperate sin. As for the rest, he can do nothing with them, but must go away, and leave them, escaping with the saved to some region, where the sin and misery of the rest may be lost sight of.

The only divine supremacy which Dr. Adams admits is that of force. God is, on the whole, *stronger* than the devil; so that he can prevent him from carrying his ravages beyond certain limits. God can "hem in and overrule" the power of sin, but he cannot conquer it. He has no complete power over the heart and will of men, to become supreme there; but he has power over their conduct, and can restrain that within certain limits.

God's sovereignty, according to Dr. Adams, is only like that of a human government, and that, again, a weak one. A human government is strong when it is able to dispense with standing armies, with an omnipresent police, with prisons and dungeons; it is weak when its authority is only maintained by these. In the first case, it rests on the love of the people; in the other case, only on force.

Now, according to Dr. Adams's tract, God's sovereignty is essentially one of force. He is not sovereign by overcoming sin through his own holiness, but only by restraining its outbreaks by externally applied force. So far from conquering sin, he is represented as giving up all hope of conquering it. He has tried everything in his power, and has failed. He can do nothing more. Dr. Adams speaks of God's "having expended upon us all which the Gospel of his grace includes," and of "the failure of that which is the brightness of his glory." Now, Dr. Adams says, "What God will probably do is to go away, and leave us." God says, according to the idea of this tract, "I will place all of you who sin in a world by yourselves, from which I and my friends will for ever withdraw." In substance, he gives up, and acknowledges himself defeated. He is beaten by sin, which is more powerful than his Gospel. Sin compels the Deity to compromise; to take some souls, and to leave others; to divide the universe—love reigning in one part of it, hatred and wickedness in another.

2.—The second objection to the doctrine of everlasting punishment, as taught in these works, is, that it is a system of pure materialism. It is naturalism as opposed to supernaturalism. All its arguments from Scripture interpret Scripture according to its letter, and not according to its spirit. While much stress is laid on the word "eternal," no real eternity is believed in, or even conceived of. The fundamental law of religious knowledge—namely, that a man must be born of the Spirit in order to see the kingdom of God, and that spiritual things must be spiritually discerned—is wholly lost sight of. The spiritual world, with its bliss and its woe, is supposed to be a continuation of the natural world, instead of being its exact opposite. The same conditions of space and time are supposed to prevail there as here. Hell is regarded by Dr. Adams as a large place, located in some remote part of the universe, where the sufferings and blasphemies of damned souls and devils will not disturb the sentimental happiness of himself and his pious companions. Eternity he regards as an enormous and quite inconceivable accumulation of time, instead of being the very negation of time. An unlimited quantity of days, months, and years, is his notion of eternity.

In like manner, all the arguments by which the school to which he belongs maintains this doctrine are drawn from relations which exist in this world. Great use is made of the analogies of human government. It is said that it would not be safe for the Deity to forgive sins on the simple condition of repentance, without an atonement, because it would not be safe for human governments to do so. The government of God is made wholly similar to the imperfect and ignorant governments of men. When we say that God, as described in the New Testament, is not a Being to inflict everlasting suffering hereafter, we are told that he inflicts suffering here, as though there were no essential distinction between the finite and the infinite, the temporal and the eternal. When we argue that God would not suspend the eternal destiny of a soul upon the conduct and the determination of a brief earthly life, we have instances given us of great risks to which we are exposed, and great evils which we may incur in this world, as though there were no difference between a partial loss and a total destruction. When we say that

the justice of God will not permit him to punish everlastingly those who, like the heathen, have never known Christ, we have instances given of those who have ignorantly burned themselves, or fallen down precipices. In all such examples, these reasoners overlook the essential distinction between the finite and the infinite. They forget that all finite evil can be made the means of a greater ultimate good, but that infinite evil cannot.

It is a curious fact that those who are most orthodox fall most easily into a very hard and dry naturalism. God is to them a King sitting on a throne in some far heaven outside of the world—not a Spirit pervading it and sustaining it. He governs men from without, by offering them rewards, and threatening them with punishments—not by inward inspirations and influence. He teaches them from without, by an outward Christ, an outward Bible, outward preachers, pulpits, creeds, Sabbaths, and churches—not by Christ formed within us, not by epistles and gospels written on the fleshly tables of the heart. The day of judgment is a particular time, when God shall sit on his throne, and all appear before him—not the perpetual spiritual sentence pronounced in each human soul by the divine law. And so heaven is a place where there is to be some singing of psalms, and such amusements as are here considered proper in orthodox families; hell, another place, where souls are shut up, to suffer from physical fire, or, at least, from some external infliction. The doctrine taught by the Saviour, in the first twelve verses of his first sermon, that the humble, the generous, the merciful, are already blessed, and have heaven now, does not appear to be at all comprehended. That heaven and hell are in this world already; that truth, love, and use are its essence, whilst falsehood and selfishness are the essence of hell—these, though rudimental facts of Christianity, are commonly considered mere mysticism. But those who do not see all this have not seen the kingdom of heaven, and must be born again into a new world of spiritual ideas, in order to see it.

3.—The third and principal argument against the doctrine of everlasting punishment is, that it is *inconsistent with the Divine love to his creatures.* It is impossible for God to manifest love to a human being by inflicting everlasting torment upon him. It cannot do him good, because, according to this theory, the period of probation is past, and he has no power now to repent. As far therefore as the man himself is concerned, it is gratuitous suffering—torment inflicted without any purpose. It cannot be said that God has any love for the soul which he is treating in this way. He has cast it off. To that soul never more, throughout the ages of an everlasting existence, shall God appear as a friend, but always as an enemy.

We sometimes hear of a father who disinherits a child in consequence of some act of disobedience. In one of the most touching tragedies in the English language, a father refuses to forgive his daughter, who had married contrary to his wishes. He leaves her to starve, and refuses to forgive her, or to see her. No one approves of this conduct in the parent. But every orthodox man, who believes in everlasting punishment, attributes an infinitely greater cruelty to God—infinitely greater, because the obstinacy of the human parent endures only during a short life, but the severity of God endures for ever.

The force of this objection is such, that Dr. Adams has felt obliged to add to his tract on "Everlasting Punishment," another tract upon the text, "God is love," endeavouring to show a consistency between the two. But he does this by substituting something else in the place of the last. It is curious enough that a master in Israel should have written a tract upon the "love" of God, and should have substituted "benevolence" instead of it. In other words, instead of that fatherly love to every individual which is the essential fact revealed in the Gospel, he gives us a general good-will toward the human race. Such a general benevolence he finds not inconsistent with the doctrine of everlasting punishment; for if love be only general good-will, then, the greatest good of the greatest number being the object, there is nothing to complain of if a few are sacrificed for the sake of the rest. It is not, to be sure, easy to see how those who have safely reached glory, and are in no danger of relapse, can be benefited by the knowledge that their old neighbours and friends are in hell: but there may be some benefit which is not apparent. By quietly substituting therefore the idea of benevolence in the place of love, the difficulty may be evaded, which otherwise is unanswerable.

But what an entire confusion of ideas is this, which substitutes a general benevolence for a personal affection, good-will toward the race for love to the individual! It is, in fact, abolishing the idea of Father, and substituting that of Ruler. The kind ruler, actuated by benevolence, desires the good of all his subjects; but he does not love them as individuals. But the father loves the child with a wholly different feeling. The tie is personal, not general. It is one of mutual knowledge and mutual dependence. We cannot love one whom we do not know; but we can exercise benevolence toward him very easily. Benevolence depends wholly on the character of the benevolent person; but love is drawn out by the object loved. I do not love my child because I am benevolent, but because it is my child. The infant draws forth a host of feelings before unknown in the mother's heart. She does not love her infant because she is a benevolent lady, but because the infant excites her love. A man is benevolent toward the sufferer whom he has never seen; but he does not love them. He loves his wife, but is not benevolent toward her. Benevolence and love therefore are not only essentially different in their nature, origin, and manifestations, but so different as often to exclude each other.

Now, it has always been seen that God is benevolent. This is taught by natural religion. We see it in all the arrangements of Divine Providence. The infinitely varied provisions for the good of his creatures, the myriad adaptations by which their wants are met, are ample

evidence of this. But Christianity comes to teach us something else—to teach us that God is our Father, and so to see him in benevolence swallowed up in love. God does not love his children because he is benevolent, but because they are his children. He does not love them for the sake of others, but for their own sake. His love does not depend upon their being good, pious, or Christian; it depends only upon the fact that they are his children. This is the doctrine of the Prodigal Son, in which wonderful parable it is more distinctly stated than in any other part of the New Testament. The doctrine there taught, that there is more joy in heaven over one sinner who repents, than over ninety and nine just persons who need no repentance, is somewhat different from that other doctrine, that the redeemed in heaven look down with joy upon the sufferings of the damned below. This parable teaches that God has a personal, fatherly love toward the impenitent sinner who has gone away from him into a far country. The father's joy when his child returned is the evidence of the love which had continued in his heart while his child was absent from him.

This being the character ascribed by Christ to the Deity, we assert that it is wholly inconsistent with the doctrine of everlasting punishment as taught in the pamphlet before us. There are, it is true, many widely different doctrines to which the term "eternal punishment" is applied. Some of these may not be inconsistent with the love of God. Let us give some instances.

Some, by eternal punishment, intend the punishments of eternity, as distinguished from those of time. They mean spiritual punishment, as distinguished from temporal punishment. They mean the sufferings which have their root in the sight of eternal things, as distinguished from those which originate in the sense of earthly things—sufferings which come to us from within, and not from without. "Eternal," in this sense, describes the quality, and not the quantity, of the suffering; and in this sense eternal punishment is not inconsistent with the Divine love. But this is not the sense which Dr. Adams intends.

Some mean by endless punishment, that as long as men continue to sin, they will continue to suffer; that sin is eternally suffering. But this is not the sense which Dr. Adams intends.

And some say that they believe in eternal punishment—meaning thereby, that the consequences of sin are everlasting—either positively, by leaving for ever some remorseful sorrow in the mind; or negatively, by leaving men for ever lower down in the scale of excellence and happiness than they would otherwise be. But this is not what Dr. Adams means by it.

And some men believe in eternal punishment in the sense of a dark background to the universe, which will always continue, a shadow as permanent as light—necessary for the full perfection and beauty of an infinite divine creation. Into this shadow man may for ever plunge; out of it he may for ever emerge; and it will always continue so to be. But this is not the view taken by Dr. Adams.

The view which Dr. Adams takes is of endless punishment inflicted as a consequence of temporal sin committed in this life. There will be no opportunity to repent hereafter, no pardon offered. There is nothing done by God, after this life, to save men. The heathen who have never heard of Christ, unconverted infants, those who have been brought up in the midst of evil, and heretics who do not accept the theory of Calvin concerning Christianity, are to be tormented for ever in the other world. This view he thinks not only Scriptural but reasonable. It corresponds nearly to the human penalty of imprisonment for life; except that, instead of a few years of earthly life, it is a never-ending existence; and, instead of simple imprisonment, it is imprisonment with torture added.

We are accustomed to complain of the "horrors of the Inquisition;" but wherein do they differ in principle from the doctrine of Dr. Adams? The Inquisitors tortured men for heresy; Dr. Adams thinks that God will do the same. The power of the Inquisition, however, was limited on the principle, *Dolor, si dura, brevis; si longa, levis.* But not so with everlasting punishment.

That this view is absolutely inconsistent with the fatherly love of God to every soul, is apparent. It would be impossible for a father to torment his child for ever in consequence of temporal sin. No earthly parent could be found cruel enough to inflict a million years of torture upon his child for each sin committed by him; but a million years for every sinful action would be but a trifling penalty compared with everlasting punishment.

As it is absolutely impossible to defend this doctrine on the ground of the fatherly love of God, it is defended by Dr. Adams and his companions on other grounds—namely, of the Divine benevolence, and the duty of God as a Governor. The argument is this: If God was dethroned, all sorts of evil would ensue. But sin is always endeavouring to dethrone God; therefore it is his duty to use the most strenuous measures to prevent this result. These strenuous measures consist in the highest rewards offered to obedience, and the severest punishments threatened to disobedience. But no punishment is so severe as everlasting punishment; therefore the benevolence of God requires him to threaten it; and, if threatened, his truth requires him to inflict it. This is the sort of argument by which the doctrine is defended. Its fallacies are manifest. It is based on a sort of Manicheism, making evil a hostile power in the universe, which threatens the supremacy of God. It makes God in danger of outward overthrow, in consequence of the external assaults of sin. But we have always supposed that the essence of sin was the state of the heart, and the evil of sin to consist in the estrangement of the heart from God, and not in any danger that Omnipotence would be dethroned by it. Besides, though the fear of future punishment may restrain the outward act, it cannot change the heart, and cannot therefore remove the real evil of sin. Here is the fallacy of this whole argument.

LINES ON Dr. CHANNING.

A dark'ning gloom steals o'er the fading Past,
But 'midst its dubiousness a star,
With quenchless glory streams! A star, I said?
Nay! something far above a crumbling world!
A spirit deathless as eternity! Great
In deeds, in labours of the Mind's advance.
O did I wield a Milton's thrilling pen,
Its proudest characters should tell afar
The virtue of its fame; a worthy fame
Undimmed with war-cursed deeds of desolation;
Unwon, unearned at cost of brother's blood;
Unstained with Mammon lust, with orphan tears,
Or widow wretchedness! The hero's crown
(Won in Ambition's bloody cause) shall rust,
Or worse, shall canker in oblivion!
But Channing's Truth-won, braves the crush of time,
And dims not in its lapse: it brightens more
As Wisdom's known; as Ignorance departs;
As fades the False from human consciousness;
As sterling Worth is felt; as men arise—
And scorn the Mean, the Selfish, and the Bad!
True Christian chief! thou bring'st us Christ again,
And bids us see him in his world-wide love!
Could I, a youth, aspiring, hope to win
A fame in Life and Thought as high as thine,
My heart's last wealth I'd barter for the prize!
Shine on then, Christian star; thou ever liv'st
Not far from Christ: thy life—his heaven-lit life—
All truth—bless'd lives shall lead mankind to God.

Pudsey. ABRAHAM RAISTRICK.

PRAYER FOR MERCY.

Be merciful to me, O Lord,
A sinner in Thy sight.
Be merciful; for I am frail,
And Thou, a God of might.

O Lord, be merciful to me;
Thou God of strength and power,
Eternal in the skies; and I,
The creature of an hour.

Be merciful to me, O Lord,
A sinner in the dust:
Have pity, Father, on Thy son,
Who puts in Thee his trust.

O Lord, be merciful to me;
Not justice only show;
Let Thy compassion, Lord, be swift,
Thy wrath and anger slow.

C.

BLESSED BY PERSECUTION.

"Blessed are they who are persecuted for righteousness' sake. . . . . Rejoice and be exceeding glad."—Matt. v. 10.

The chief aim of the Christian religion is the salvation of the soul from every corruption and moral weakness; and whatever tends to place us on our guard, on the watch-tower of moral vigilance, will quicken and purify our nature, will strengthen and draw out our moral qualities, will tend to make life all divine, has the commendation of Christ. The present life is disciplinary, and whoever are subjected to the discipline that tends most powerfully to refine life are the most blessed on earth. The first disciples joyed in tribulation. They were not cast down or destroyed because they had much persecution to endure. They understood the two-fold reward of such discipline—how it purified and quickened their moral sensibilities, how it identified them with the life of Christ, and prepared higher joys for them in heaven. They knew that the fire to which they were exposed burned away some dross; the heavy flail of the thrasher drove away some chaff; the waters of affliction washed more pure their souls. Christ was made perfect through suffering, and so must we. "Woe unto you when all men shall speak well of you," said the great teacher. There is nothing has a more corrupting influence on the soul than that general prosperity, affability, and complacency of the world. It is the most hopeful event of our history when we are thrown completely on God and the virtues of the soul. It is the most dangerous period of our life when we rest in the arms of luxury, ease, and approbation. They are generally the most marked for intelligence and virtue who attend the most heretical assemblies; they are the least watchful over their lives who feel they are safe in the estimation of the world from the high orthodoxy of their profession. Be not cast down when you are persecuted for righteousness; think not for a moment that you are forsaken of God, if you are deserted by man—the highest, holiest, best, and most blessed of mankind have worn their crown of thorns, and borne their heavy cross, before they entered on their higher glory. Rejoice, and be exceeding glad, that you are counted worthy to suffer for the sake of Christ. We fear there is too little patient and rejoicing cross-bearing among us. We are too ready to tell our tale of persecution, and to brood over the evils of an unpopular form of religion. We need more of the old moral heroism that went on its way accounting it a privilege to suffer martyrdom for the cause of truth and righteousness; and we need still more to be deeply imbued with the spirit of the great teacher, the divine philosophy that rejoices when it is persecuted for righteousness' sake. Thus only can we bear reviling without reviling again, and return blessing for cursing.

WAYSIDE GATHERINGS.

THE HUMBLE HOME.—Milburn, in "Ten Years of Preacher Life," says: "I confess to a grateful love of log cabins, and am much inclined to the belief that their humble roofs have sheltered a greater amount of health, content, happiness, and virtue, than any other style of domestic architecture."

DOMESTIC HAPPINESS.—Six things, says Hamilton, are requisite to create a "happy home." Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection, and lighted up by cheerfulness; and industry must be the ventilator, renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the blessing of God.

ANTIQUITY.—Antiquity is worthless, except as the parent of experience. That which is useful is alone venerable; that which is virtuous is alone noble; and there is nothing so illustrious as the dedication of the intellect and the affection to the great end of human improvement and happiness; an end which will be the ultimate test and touchstone of all our institutions, by a reference to which they will be judged, and either perpetuated or swept away.—*Westminster Review.*

THE PRODIGAL SON.—A neighbouring clergyman, in the county of Durham, delivered a discourse, a few Sundays ago, on the Atonement, from the parable of the prodigal son, and reconciled his satisfaction theory to this parable, by asserting that Christ, not God the Father, has to be understood as the Father of the prodigal. Will some effort be made soon to send a few gospel missionaries among the clergymen of our land? Oh, God! how long will they remain in heathen darkness and medieval superstition, and blind the people to the plainest teaching of Christ? How long?

THE KORAN.—In the fifth chapter of the Koran occur the following words. "They are surely infidels who say, Verily God is Christ, the Son of Mary; since Christ said, O children of Israel, serve God, my Lord and your Lord: whoever will give a companion unto God, God shall exclude him from Paradise, and his habitation shall be hell fire; and the ungodly shall have none to help them. They are certainly infidels who say, 'God is the third of three,' for there is no God, besides one God, and if they refrain not from what they say, a painful torment shall surely be inflicted on such of them as are unbelievers. Will they not, therefore, be turned unto God, and ask pardon of him? since God is gracious and merciful. Christ, the Son of Mary, is no more than an apostle." [Trinitarians would be disposed to smile at Mohammed's predicted fearful doom for believing in the deity of Christ and the Trinity; Unitarians regard the curse of Athanasius in a very similar light, and as having no more warrant in Scripture, reason, or charity, than the words of Mohammed.]

A Father came home from his business at early evening, and took his little girl upon his knee. After a few dove-like caresses, she crept to his bosom and fell asleep. He carried her himself to her chamber, and said, "Nellie would not like to go to bed, and not say her prayers." Half opening her large blue eyes, she dreamily articulated,

"Now I lay me down to sleep,
I pray the Lord—"

then adding, in a sweet murmur, "He knows the rest," she sank on her pillow, in his watchful care who "giveth his beloved sleep."

"MY FATHER—MY MOTHER LOVED ME."—Send your little child to bed happy. Whatever cares press, give it a warm good-night kiss as it goes to its pillow. The memory of this, in the stormy years which fate may have in store for the little one, will be like Bethlehem's star to the bewildered shepherds. "My father—my mother loved me!" Fate cannot take away that blessed heart-balm. Lips parched with the world's fever will become dewy again at this thrill of youthful memories. Kiss your little child before it goes to sleep!

NO COMPROMISE WITH SIN.—Rev. Mr. Conway, in a sermon on Compromises, delivered in Cincinnati, made the following forcible illustration. "We hear much now-a-days of compromises. We are called on, in the name of patriotism, to remember that the Constitution of our country was a compromise. Unfortunately it was; and to-day we reap the harvest of such seed; to-day we may read, unless secession has robbed us of self-possession, that those who begin with the compromise of principle have given themselves to the toils of a glittering, bright-eyed, golden-scaled serpent, which must inevitably crush them at last. See before you, Americans, the consequences of a compromise proposed and accepted, in the weakness, dissolution, and death, whereinto the nation is plunged from the graceful eddies and whirls of compromise! Now let us turn unto the past, and consider an instance and lesson of another kind—an instance of a compromise proposed and rejected, and the consequences of the same. Here is the *compromise proposed;* 'The devil taketh him into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them, and saith unto him, All these things will I give thee, if thou wilt fall down and worship me.' And here is the *compromise rejected:* 'Then said Jesus, Get thee behind me, Satan.' And, finally, here are the *consequences:* 'Then the devil leaveth him, and, behold, angels came, and ministered unto him.'"

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